中醫的「中和位育原理」

新的醫学如何產生

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(How to Bring forth a New Medical Science)

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一、中國醫藥的淵源

我們追溯中國醫藥的淵源，不能離開內經和本草這兩部書。本草相傳是從神農氏開始的，內經相傳是從黃帝開始，二者都有五千餘年的歷史，當然後代還經過許多的增補，不過中國人講得出來的祖先，一位代表醫學家，一位代表藥物學家，我們真可以說是醫藥學家的子孫；況且歷史上人類一有新的發明，必定優先應用到治病救人、增進健康的方面去，因此無論是從中國文明的高度成就來看，或是從長遠的醫藥歷史淵源來看，中國的醫學，應該是要走在世界的前端才對。

從伏羲作八卦推算起來，中華民族已經有六千多年的歷史。八卦推演成爲易經，是伏羲、文王、周公、孔子四位聖人的集體創作，可說是中華文化中最重要的一部書，後世如老子和孔子之學，其主要原則都是根據易經來的。談到中國醫學，自然也不能離開易經。

二、宇宙生存在不斷動變之中，故曰「生生之謂易」

中國祖先具有高度智慧，發現了宇宙是一個永遠在動變的物體，有能亦有質，故又稱之曰乾坤，宇是上下四方之謂（即三度空間），宙是往古來今之謂（即四度時間），愛因斯坦之相對論，我國在數千年前已了解了，乾爲陽，坤爲陰，有陰有陽，才有生命，生命是在動變且時時調整中前進，故稱之曰「易」，易，變易也，凡是動的事物莫不爲波浪形，有起有伏，但亦有軌跡可循，例如春生夏長秋收冬藏四季循環不已，人生亦莫不循生長衰滅之過程，均可以正弦弧Sine Curve代表之，故曰「生生之謂易」。（見3頁附圖）

三、天人合一的思想

易經開始是研究天文、曆數、氣象、節氣，等大自然的變化，而後漸漸經孔子的注釋把天道和人道貫通起來，產生了「天人合一」的思想。所以乾卦說：「天行健，君子以自強不息」，上面是天道，下面就是人道，其他六十三卦，都是如此。醫學也是跟著這條路走。根據這個原則，人體可以視爲在宇宙大單位中的一個小單位（小宇宙），大自然中一切的變化，都會影響到人體，因此中醫以風、寒、暑、溼、燥、火等天象來分析病象，還要配合四季節氣的變化來處方用藥，這一點和西洋醫學是很不相同。

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Ⅰ. The philosphical basis of the Chinese medicine is originated from the Book of Changes.

Tracing back the origin of Chinese traditional medicine, we can not but mention the two great writings, Nei-Ching（內經）and Pent'sao（本草）. It is said that Nei-Ching was first handed down form Huangi（the Yellow Emperor 黃帝）, while Pent'sao was from Shern Nun（神農）both works was thought to be done at about five thousand years ago. Of course, lots of supplement had been added by later generations. However, from the fact that the Chinese ancestors whom we can name of, one represents medical specialist, the other represents pharmacologist, we may say we are really the decendants of medical specialists. In the history no sooner had man had a new invention than it would be preferentially applied to the aspect of medical treatment and health improvement. Therefore, whether we see it from the high level of Chinese cultural achievement or the long-range historical background of medicine and pharmacy, Chinese traditional medicine shuold be one of the leading knowledge and arts in the world.

Ever since Fu Hsi（伏羲）composed the Eight Diagrams（八卦）, the Chinese people has already had six thousand years of history. The Book of Changes, or I-Ching（易經）, which was evolved from the Eight Diagrams, was a collective work of the four sages, namely, Fu Hsi（伏羲）, King Wen（文王）, The Duke of Chou（周公）and Confucious（孔子）. I-Ching is the most important book in Chinese culture. Almost all learnings in later generations including confucianism and Lao Tzu's classics（老子）were primarily based on the Book of Changes. It should certainly not be neglected either when speaking of Chinese medicine.

Ⅱ. The cosmos is in constant motion without cease ; the essence of all living things is also in constant changing.

The Chinese ancestors with their brilliant wisdom have long ago discovered that the cosmos being a physical entity moves on unceasingly and produce simultaneously enormous engery. According to the meaning of Chinese character, superior-inferior and four direction（上下四方）are referred to as Yu（宇）（3 dimensions）, past-present and future（往古來今）is called Tzu（宙）（4th dimension）. Einstein's theory of the cosmos…… relativity, is very similar to our ancestor's concept of Yin-Yang that is well-explained in the Book of Change as two great but opposite forces. The cosmos might also be expressed as Chien-Kun（乾坤）. Chien is Yang（陽）, and Kun is Yin（陰）. When Yin and Yang is merged, living things or life will be created. Life is progressing forward while self-adjusted continuously. This is the rule of 〝change〞（易）and chang means changing. All living things are fluctuating up and down like water waves yet a-biding a certain rhythm. Take the four seasons for example : Spring budding, Summer growing, Autumn harvesting and Winter shrinking. The progression of human life follows the same course without exception. This could be well presented by sine curve. Therefore the essence of living is changing.

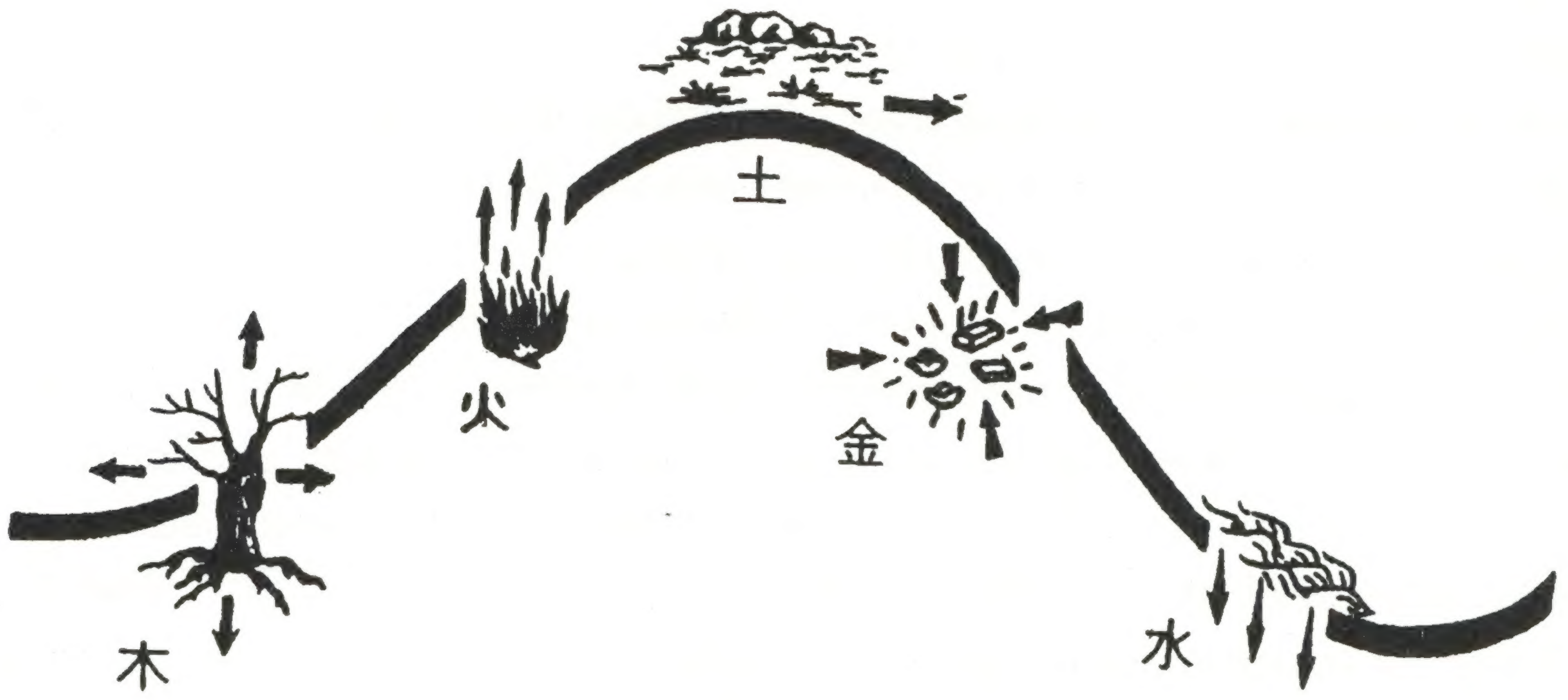
Ⅲ. The thought of the unification of universe and man guides the Chinese medicine.

The I-Ching（易經）was started with the study in the Changes in nature such as heavenly bodies seasons and weather etc. Later on, the thought of the unification of universe and man was brought about by Confucius's explanation by putting together the Ways of cosmos and humanity. Thus a word in the Chien Diagram（乾卦）said, 〝The universe is in prepetual motion.〞〝Accordingly, the superior man nerves himself to ceaseless activity.〞Above is the ways of universe ; below is the ways of humanity ; and the same with the rest of the sixty-three diagrams. Medicine follows the same way.

四、致中和的指導原則

易經講陰陽，是代表一個最重要的相對觀念：凡是有一種性質存在，相對的一方亦必存在。例如長短、大小、高低、快慢，都是相對而成立的，所以說：「孤陰不生，獨陽不長」，我們對之並不陌生，因為在數學裡有正負，物理化學裡均有陰陽之說法，太極圖正可以顯示這個道理：左圖中任何一條直徑所

經過的區域，或是陰多陽少，或是陽多陰少，陰陽總是共同存在的，祇是比例不一樣，陰陽配合的比例若是失去了平衡，就會發生病態；醫師利用藥物的幫助，來恢復人體正常的平衡，便是「致中和」，這是中國醫學上一個最高的指導原則，再往大的方面看，例如太陽系的九大行星，每個星體隨時都在變動，一方面要求自身變動的平衡，同時還要與其他單位的變動相互調整，形成一種「機動制衡」（Dynamic Equilibrium）的整體。各自在對應位分上運行不息，而其調整之動能，或上（以火代表），或下（以水代表），或發展（以木代表），或收縮（以金代表），或前進（以土代表），合稱之曰五行。其目的就是要調整到恰到好處的「致中和」，所以說：「致中和、天地位焉。」宇宙隨時在動變，但這個動變亦有其相對不易的道理。人體內的五臟六腑也循此調整原理，相生相剋，以達致「致中和，萬物育焉」的目的，這是宇宙間萬有生存的道理。我名之曰「中和位育原理」。在中和情況之下，人的免疫力為最強，故可稱中醫之治病方針為「安內攘外」，而西醫之治療方針為「就事論事」。



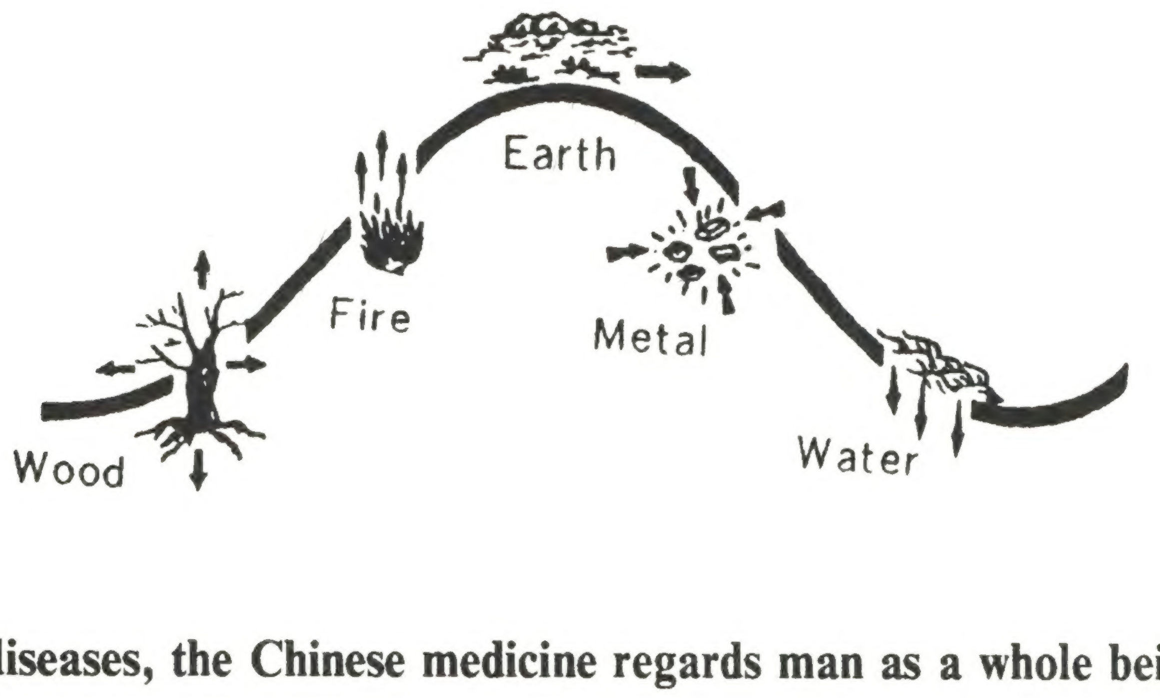
五、致廣大與盡精微

自然科學以數、理、化三者來講的是「物」的道理，所以西醫視人如一部機器，那裡壞了就修理那裡，甚至可更換零件，其看病從「理、化」方面入手，而愈研究愈細微，從細菌、過濾性病毒到更小的分子，都在物質的層次上做工夫。當然人也是物的一種，但人究竟是萬物之靈，物性不足以盡人性，中國人特別擴充這點靈性，就把整個宇宙看成一個有機體，從易經以數、理象三者來研究「人」的道理。視人是個「小生命」，宇宙是個「大生命」，人生天地之間，所有的自然律也涵涉了個人，因此中醫看病，就往大

According to this principle, human body may be regarded as a small cosmos within the large universe, therefore the human body will be influenced by all the changes in nature. One thing, the Chinese medicine differs from western medicine, is that it not only analyzes illness by celestial phenomena such as wind, cold, heat, wetness, dryness and fire, but also writes prescriptions consistent with the changes of the four seasons.

Ⅳ. **The principle of treatment in Chinese medicine lies in the restoration of harmony of our true being.**

"Yin" (陰) and "Yang" (陽), being emphasized in I-Ching, is an utmost important concept of relativity. So long as one property exists, the relative opposite aspect will also exist. For example, such essence as the long and short, the large and small, the high and low, the fast and slow, all relatively come into existence. This is understandable because everybody knows that there is minus and plus in mathematics and positive and negative in physics and chemistry. That is why it is said "Yin alone can not create ; Yang alone can not grow." Such a fact can be expressed by the Diagram of the Supreme Ultimate, or called Tai Chi Tu (太極圖). Any of the lines passing through the diagram contains either more "Ying" than "Yang", or more "Yang" than "Yin". The two forces will always exist simultaneously, although their proportion is different. If the proportion matched by "Yin-Yang" loses its balance, then morbidity occurs. With the help of drugs, the physician could correct the human body by regaining its normal balance based on the low of harmony. This is the utmost guiding principle in Chinese medicine. Let us look further into a wider veiw by taking the nine planets in solar system as example. Every planet is changing at all times. It has to keep the balance of changing for itself on one hand, and at the same time, to adjust reciprocally its change to that of other planets to form an integrity of dynamic equilibrium in which each planet continues to move respectively on its own position without end. The kinetic engery of such adjustment comes from going high (represented by fire), going low (represented by water), developing (represented by wood) shrinking (represented by metal) or advancing (represented by earth). The above fact composed the five primary element (五行). The purpose is to adjust exactly to the goal of balance and equilibrium. That is why we say, "When true being and harmony are realized, the universe becomes a cosmos." The universe is changing all the time, yet this simple rule is unchanged. All the organs in the human body also follow this principle of adjustment with mutual production and destruction, and finally to achieve "When true being and harmony are realized, all things attain their full growth and development." This is the principle of existence of all things in the universe. I would call it "The principle of dynamic equilibrium of co-existence". Whenever the state of harmonyis achieved, immunity is found to be most powerful in human body. Therefore, the therapeutic principle of Chinese medicine may be defined as "to maintain the internal security and to expel the external invasion." In contrast, the therapeutic principle of western medicine may be defined as "confining the discussion to the matter at issue".



Ⅴ. **In the management of the diseases, the Chinese medicine regards man as a whole being, while the western medicine digs into tiny details.**

Natural science deals with the study of "Material" through three aspects : mathematics, physics and chemistry. Western medicine evaluate the illness by starting from the aspect of "chemistry" and

自然的「象」方面去研究，在現象的層次上做工夫，重視整體與培養自身的抵抗力，這是和西洋醫學根本不同的地方。自然科學講的是數、理、化；易經講的是數、理、象，一字之差，就發展出兩個不同的方向，一個往大的方面去研究病因，一個往小的方面去研究病因，用古人的話來講，就是「致廣大」與「盡精微」的分別。在醫學的範疇裡，中西醫各見到真理之一半，而未得其全，這兩種知識如果能夠結合起來，便不會各自鑽進牛角尖裡去，而可以產生一種最完善的醫學。

六、極高明而道中庸

中醫並不是不科學，因爲以易理的啟示而得到諾貝爾獎的已有四人，這門學問經過幾千年的發展證驗，自成一套完整的體系，其中有很多了不得的醫療方法，但是中醫所用的字眼，現代的人看不懂，就如同老一輩的中醫，也不懂自然科學一樣。中國醫藥學院創立的宗旨，就是要讓中醫也學西醫，西醫也學中醫，使兩種極端不同的醫學，能同時去研究，整體與局部，治標與治本，王道與霸道，兼容並蓄，達到很高明的地步時，才可能融會貫通起來，爲醫學創造出一個新的中庸境界。孔子所謂「尊德性而道問學，致廣大而盡精微，極高明而道中庸。」可以作這個解釋。

七、贊天地之化育

目前有許多重要的疾病，西醫沒有真正根治的方法；中醫雖提出治療的方法，但還要進一步去研究驗證。中庸書中有一句話說：「能盡其性，則能盡人之性；能盡人之性，則能盡物之性；能盡物之性，則可以贊天地之化育。」能贊天地之化育，就是醫學的能事。但是這一套工夫，要從那裡做起呢？就是中醫和西醫大家不要有成見。凡是可以幫助診斷，增加療效的方法和儀器，都應該要研究採用，仔細作臨床實驗，以求得其救人的效果，我們應盡我們之所能，從人的道理、物的道理到一切生存的道理，一以貫之。爲了人類的健康，爲了建立新的醫學，大家應該心胸廣闊，共同以現代科學的方法來開發這珍貴的五千餘年以人體試驗所得來的經驗成果－使傳統醫學與現代醫學相結合，早日達成新醫學的產生。

physics. The further they study, the minuter they work on, from germs, virus, to even more smaller molecules, western medicine regard human body as a machine which can be repaired or even replaced of the worn-out parts. All devote to the material level. Man is surely a species of material, but man is the wisest among all creatures. Human nature can never be fulfilled by material essence. The Chinese are particularly like to extend this natural gift by regarding the entire universe as a whole organism, studying the 〝man〞 thriugh mathematics, physics and phenomena（象）based on the theory of I-Ching（易經）. Hence universe is a 〝large life〞, while man is a 〝small life〞. All the laws of nature involves every individual since man was born in the universe. Therefore Chinese physician observe illness from the aspect of symptoms and signs, devoting to the level of 〝manifestations〞 in accordance with the aspect of 〝phenomena〞 in the natural world. He treat the patient as a whole being and usually attempt to augment the patient's own resistance and immunity. This is the fundamental difference between the two systems of medicine. Natural science is particularly about mathematics, physics and chemistry, while I-Ching is particularly about mathematics, physics and 〝phenomena〞. The one word of difference had developed into two different directions and ways, resulting in 〝tiny details〞 as the western medicine did, and 〝as a whole being〞 as the Chinese medicine did. In the field if medicine, neither the Chinese nor the western medicine has achieved the 〝completeness〞 or whole truth. Only if the two kinds of medical knowledge could be joined together, they will not get themselves into a dead-end alley and a more perfect medical science will be brought forth.

Ⅵ. The physicians should follow the Doctrine if the Mean while seeking to understand the two extremely different medical science.

Chinese medicine is not un-scientific. There are four Nobel price winners whose theories are competible with the concept in the Book of Change（易經）probably inspired by the latter. Being testified by thoudands of years, it has set up a complete system by itself. Within it, there are lots of excellet regimens for medical treatment. Yet modern people may hardly understand the term which the traditional physicians used, just as the latter did not understand natural science. The purpose of the founding of the China Medical College is to allow the Chinese and western medicine to be studied simultaneously, so that reaching a very high level of understanding, they are able to be blended harmoniously and to create a new medical science following the Doctrine of the Mean. This idea was well expressed by Confucious : 〝While honouring the greatness and power of virtuous nature, does not neglect inquiry and the pursuit of knowledge. While widening the extent of his knowledge, he still seeks to attain utmost accuracy in the minutest details. While seeking to understand the highest things, he still pursues the Doctrine of the Mean.〞

Ⅶ. To attain a full growth and development of both western and traditional medicine to enable the two forms of medicine to be merged into one science is our utmost goal.

At present, there are still many important diseases which western medicine find no way to cure. Chinese medicine has afforded some kinds of regimens, but further testimony id still required. There is a word in the book of Golden Mean（中庸）: 〝He who is able to fulfill his own nature completely will be able to fulfill competely the nature of all men. He, who is able to fulfill completely the nature of all men, will be able to fulfill completely the nature of all things. He who is able to fulfill completely the nature of all things will be able to assist the transforming and nourishing powers of Heaven and Earth.〞 To be able to attain a full growth and development of medical science is our utmost goal. Yet where should we start ? Primarily, students and followers if both traditonal and western medicine should abandon their prejudice. Any method ways that is helpful to the diagnosis and healing effect should be adopted and studied with careful evalution and research so as to increase the quality of patient care and health aervice. All men are supposed to exert their efforts to carry out thoroughly the principle of man, of matter, and finally the existence of all things. For the sake of the health of human being as well as the establishment of a new medical science. Let us work together with an open mind, valuing our differences and treasuring the mutual commonness, to exploit the precious medical resources, which has had a history of five thousand years based on experimentation on human body incorporating the traditional and modern medicine bring forth a new medical science in the near future.